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The Excellency of the CHARITY *of* CHARITY-SCHOOLS;

IN A

SERMON

Preach'd in the *Pariſh-Church* of

St. Sepulchre,

MAY 28. MDCCXIII.

Being Thurſday in Whitſun-Week,

AT THE

Anniverſary Meeting of the Children Educated in the *Charity-Schools*, in and about the Cities of *LONDON* and *WESTMINSTER.*

Publiſh'd at the Requeſt of ſeveral Gentlemen concerned in that CHARITY.

By the Right Reverend Father in GOD,
WILLIAM, Lord Biſhop of CHESTER.

Dawes

LONDON:

Printed by *J. Downing* for *Anne Speed*, at the *Three-Crowns* in *Exchange-Alley* in *Cornhill*, 1713. At which Place all his Lordſhip's Books are ſold.

The Excellency of the CHARITY of
CHARITY-SCHOOLS,

A

SERMON

Preach'd in the Parish-Church of

St. Sepulchre,

On MONDAY the XIIIth

Being Thanksgiving-Day,

APRIL

Anniversary Meeting of the Children
Educated in the Charity-Schools in and a-
bout the Cities of LONDON and
WESTMINSTER.

By the Right Reverend Father in GOD,

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Printed by Order of the Governors of the Three-
Crown Charity-School in Cripplegate, 1713. At
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Epheſ. VI. Ver. 4.

--- Bring them up in the Nurture and Admonition of the Lord.

THESE Words are a general Command to all Parents, to be careful to give their Children a religious, and (as ſome Learned Men interpret the original Word, which we here render *Nurture*) an ingenuous Education. But I ſhall, at preſent, make Uſe of them only to introduce a Diſcourſe, concerning the Excellency of that Charity, which, through the Bleſſing of God, has, of late, generally obtained amongſt us, of Erecting and Maintaining Charity-Schools, for the Educating of poor Children, both Boys and Girls, in a true Senſe of the Chriſtian Religion, as profeſs'd by the Church of *England*; and in an uſeful Way, of fitting them for ſome honeſt worldly Calling or Employment. And hence I ſhall take Occaſion to exhort and provoke all Perſons, concerned either in the ſupporting or managing of this Charity, to the utmoſt Zeal and Diligence in ſo excellent a Work.

And, in Order to this, I muſt beg of you ſeriouſly to conſider, along with me, the following Particulars.

Firſt, The Greatneſs of this Charity, with reſpect to the poor Children themſelves, who are the immediate Objects of it.

Secondly, The very extenſive and laſting Beneficialneſs of it, to many others, as well as to them.

Thirdly, The Reputation and Advantage, which it will bring to the Publick.

Fourthly, The Honour, which will redound from it, to God, our Bleſſed Saviour, and our Holy Religion. And,

Laſtly, The Acceptableneſs of it in God's Sight, and the certain and great Rewards that will attend and follow it, in this Life, and that which is to come.

Firſt, The Greatneſs of this Charity, with reſpect to the poor Children themſelves, who are the immediate Objects of it. And this will beſt appear from conſidering and comparing together the vaſtly different Eſtates and Conditions of theſe Children, before, and ſince this Charity; and that too in regard to their Souls, as well as Bodies.

Before this Charity, many of theſe poor Children were, even in reſpect of their Bodies, in a moſt forlorn and miſerable Condition: deſtitute, in great Meaſure, of the common Neceſſaries of Life, Meat, Drink, and Rayment, and of the common Care and Protection, which is due to their tender Years; and, by Reaſon of this, expoſed to great preſent Inconveniencies, Hardſhips, and Dangers; and yet, which is much worſe, generally educated in ſuch a Manner, as was ſo far from being likely to enable them, to prevent or remedy theſe Inconveniencies, Hardſhips, and Dangers, for the future, that, on the contrary, it ſurely threatned them with much greater, as they ſhould grow up, even the very greateſt that can poſſibly befal our Bodies, in this Life, ex-

extreme Want, Shame, Pain, Sickneſs, an untimely, and, but too probably, moſt ignominious Death.

But alas! all this was even as nothing, if compared with the Miſeries and Dangers, which they were under, in reſpect of their Souls. For theſe, though infinitely the moſt precious Part of them, were, as is but too too common, generally leſs taken Care of, than their Bodies: and, either through the Thoughtleſneſs, Incapacity, or wilful Negligence of thoſe, to whom the Care of them belonged, lay very much diſregarded and uncultivated; void of a true Senſe of God and Religion, and the Way to preſent and future Happineſs; and conſequently ſure to become a Prey to the Devil, (who never fails to take Poſſeſſion, and may with great Eaſe do ſo, where Religion has not done it before him) and, by becoming his Vaſſals, to forfeit all Title to true Peace, Comfort, and Happineſs in this Life, and to have only reſerved for them the diſmal Inheritance of everlaſting Torments, in which too their beloved Bodies muſt ſhare with them, in the next Life.

Oh moſt dreadful State, and moſt worthy of all Manner of Chriſtian Pity and Aſſiſtance!

And, Bleſſed be God, it finds both very effectually in our Charity-Schools: in moſt of which, the bodily Wants and Miſeries of theſe poor Children are, to ſome degree, in a few wholly, ſupply'd and remedy'd, even for the preſent; and, in all of which, the Children themſelves are bred up in a very likely Way, of becoming able ſoon to provide a total Supply and Remedy for them, in Time to come. And, which is infinitely more

worthy our Conſideration, in all of which, the Wants of theſe poor Childrens Souls are ſupply'd, in full Meaſure, preſſed down, and even running over into their Boſoms: and the Miſeries which had either ſeiz'd, or threatned theſe, are removed and guarded againſt, with the utmoſt Care and Diligence poſſible. In which, the Principles of all true ſaving Knowledge are moſt faithfully and plainly inſtilled into, and aſſiduouſly inculcated upon, the Minds of theſe poor Children: and they are, at the ſame Time, trained up in the Practice of all ſuch Chriſtian Graces and Virtues, as ought conſtantly to accompany this Knowledge. In which, they are taught to read the Word of eternal Life, to pray for the Aſſiſtance of God's Holy Spirit, to know and believe in their only Lord and Saviour Jeſus Chriſt, and to become obedient to his Will, and, by ſo doing, to be moſt happy, both in Body and Soul, both now and evermore.

Oh Glorious Charity, doing Good to the whole Man, but eſpecially to the better part of him: extending to his whole Duration, his Temporary Life here, his Eternal One hereafter: redreſſing preſent Evils, preventing future ones: averting the greateſt Miſchiefs, procuring the greateſt Goods: guarding againſt all manner of Harms, promiſing all manner of Bleſſings; and, to uſe but few Words, reſcuing our Brethren from the very Jaws of Hell, and ſetting wide open the Gates of Heaven for them. Can any one, that has the leaſt Spark of Brotherly Love remaining in him, the leaſt Fellow-feeling of the Wants and Miſeries of others, forbear doing all that is in his Power,

Power, for the Support, Incouragement, and Improvement of ſuch a Charity as this?

Secondly, A farther Proof of the Excellency of this Charity is, the very extenſive and laſting Beneficialneſs of it, to many others, as well as theſe poor Children. It cannot but be an immediate and very ſenſible Refreſhment and Comfort to the Parents, Relations, and near Friends of theſe poor Children, to ſee them put into ſo hopeful a Way of becoming happy, both in this World, and that which is to come. And who can tell how ſerviceable and helpful theſe Children may, in after-times, prove, to their Parents, Relations, and Friends, by means of this their Uſeful Education? Nay, who knows but that the Religious Education of theſe Children may often become the happy Occaſion, of bringing Salvation it ſelf home to their Parents, Relations, Friends, and Companions? To be ſure, when theſe Children ſhall grow up, and ſpread themſelves in ſeveral Places and Stations in the World: All that ſhall receive any Manner of Benefit from them, (and who can ſo much as conjecture, how vaſt the Number of theſe will be? not only of private Perſons or Families, but even of publick Societies, Towns, Cities, Common-wealths, Nations, Kingdoms, *&c.*) will have Reaſon to thank this their good Education for it. Nay farther, all thoſe, who would have been in Danger of receiving Harm from theſe poor Children, if they had not been thus Religiouſly and Uſefully Educated, will partake in this very extenſive Beneficialneſs of their Education. And then there can be no doubt,

but that the Influence of this Education will ſhew it ſelf, in great Variety of Ways and Manners, making theſe Children much better, and more beneficial, in every Relation, Station, Condition, and Circumſtance of Life, which they ſhall happen to be engaged in, than they could poſſibly have been without it.

Farther, As to the Laſtingneſs of the beneficial Effects of this Charity, it will, in this Reſpect, tranſcend moſt other Charities. For, whereas many of theſe, as the Meat, Drink, and Cloaths, which we give to our poor Brethren, ſerve only a preſent Occaſion, and conſume and periſh in the very uſing of them: the Benefits of this will be much more ſolid, fix'd, and durable; and can hardly fail of propagating themſelves, even to the very End of the World. For, as the Impreſſions of a Religious and Uſeful Education, (which are naturally apt to ſink deep in the ſoft and pliant Time of Youth, and conſequently to become very firm and laſting, not, without great Difficulty, to be defac'd, much more utterly worn out) and the Bleſſing of God, which doth always accompany ſuch an Education, will, morally ſpeaking, inſure theſe poor Children for Bleſſings to Mankind, throughout their own Generation, that long Tract of Time which they have before them: ſo the ſenſible Experience, which they ſhall have in themſelves, of the great Advantageouſneſs of ſuch a Religious and Uſeful Education, will neceſſarily prompt them to uſe their utmoſt Endeavours to give their Children the like; and ſo it will be tranſmitted down, from Father to Son, even to all Generations.

Nay

Nay and, foraſmuch as the chief Benefits of this Charity, which are to be thus propagated, are of a Spiritual Nature, they will not ſuffer themſelves to be ſtinted and confined to the narrow Bounds of Time and this World, but will go along with many, 'tis to be hop'd with moſt, of thoſe who ſhall partake of them, into the next World, and there make them ſhine forth, in Bliſs and Glory, to all Eternity.

If then we deſire to do an Univerſal and Everlaſting Charity, here it is for us: If we deſire that all, even our lateſt, Poſterity may be the better for our Charity, lo! here a Charity for which all Generations, yet to come, ſhall call us Bleſſed. Nay, if we deſire to ſee the happy Monuments of our Charity, in Heaven it ſelf, to all Eternity: behold a ſure Way of enabling theſe poor Children now before us, one Day to give us, both in themſelves and vaſt Numbers of others, this Glorious and Bliſsful Sight.

Thirdly, Let us conſider the Reputation and Advantage, which this Charity will bring to the Publick. It has a long Time been one of the moſt grievous Reproaches, and heavy Burdens, of this Nation, that it has abounded with Beggars and idle Perſons, with Thieves and Robbers, with Common Swearers and Common Proſtitutes; nay, and has had its full Share of the very worſt of Villains, wilful Perjurers, Incendiaries, Murderers, Aſſaſſins, *&c.* This our neighbouring Nations have been very often caſting in our Teeth: this we are continually making Laws to prevent: this our frequent Examples of Juſtice too plainly confeſs.

ſeſs. And whence, think we, have theſe Miſchiefs chiefly ariſen? Has it not been, almoſt wholly, from Want of a due Care in Educating the Children of our Poor? who, without having previouſly been inſtructed in a true Senſe of Religion, or bred up to any honeſt Calling or Employment, have been, generally, left to get a Livelihood in ſuch Ways as they could: and have been ſure to make choice of thoſe Ways of doing this, which agreed beſt with that idle and ſlothful Temper, which they had all along been brought up in; and not ſo much to enquire, whether a Way of Life was honeſt and lawful, as whether it was eaſy, and ſuitable to their Inclinations. And how ſoon then might all theſe Miſchiefs be, in great Meaſure, remedy'd, by taking away, at once, the main Cauſe of them? I mean, by providing, that the Children of our Poor may no longer want ſuch an Education, as is proper for them: ſuch a Religious Education, as may ſufficiently fortify them with Principles, againſt theſe wicked Practices: ſuch an Uſeful Education, as may enable them to get a comfortable Livelihood, in an honeſt Way, and not ſuffer them to be expos'd to the many, great, and dangerous Temptations to the contrary.

And oh! what an Honour would it be to our Nation, thus, at once, to have moſt of theſe foul Blots and Scandals wip'd off from it? to have no Body ſeen in Want, no Body un-employ'd: no diſmal Stories of Robberies and Houſe-breakings: no horrid Noiſe of Oaths and Execrations: no Diſgrace or Danger, from Infamous or Lewd Perſons: and hardly ſo much as a ſoft Whiſper, to be

be ſure no Loud Out-cry, of Blood and Murder, heard amongſt us; and conſequently, to have Whippings, Pilloryings, and Executions, as rare, as they are now common. What a noble Idea would this give all Foreigners, of the Power, Wiſdom, and Juſtice of our Government? What an Emulation would it raiſe in them, of becoming like us? How would it make us a Praiſe and a Glory, inſtead of a Reproach and a Scorn, as have we too long hitherto been, upon theſe Accounts, in the Sight of all People?

And how eaſy and advantageous would it be, as well as reputable to the Publick, to have thoſe poor Families, which had too often been Nurſeries of idle Perſons, Beggars, and Villains, turned into Nurſeries of honeſt and induſtrious Servants, diligent and skilful Apprentices, faithful and profitable Members of our Common-wealth? to have ſo many new Pair of Hands gain'd to its Service: ſo many Fears, Dangers, and Burdens, taken off from it: and ſo much Quiet, Security, and Aſſiſtance, added to it. In one Word, to have Order inſtead of Confuſion, Wealth inſtead of Poverty, Virtue inſtead of Vice, and conſequently God's Bleſſings inſtead of his Curſes.

And who then, that profeſſeth himſelf a Loyal Subject to his *QUEEN*, and an hearty Lover of his Country, can, for Shame, refuſe to give all poſſible Aſſiſtance to ſuch a Charity as this, in which the Honour and Intereſt of both are ſo nearly concerned? Who, that makes any the leaſt Pretence to Publick-ſpiritedneſs, ſhall dare not to encourage this ſure and ample Way, of ſerving the Publick? Nay, to come yet lower, who that has any

Re-

Regard, either to his own, or his Neighbour's, ſhare in the common Happineſs, muſt not, both in Love and Prudence, have great Regard to this Charity, which ſo directly and powerfully tends to promote this Happineſs?

Or, if Regards to Men will not much move us; let us try what our Regard to God, our Bleſſed Saviour, and our Holy Religion, will do, by conſidering

Fourthly, The Honour that will redound to them, from this Charity. God and our Bleſſed Saviour are never more truly and greatly honoured, than when Souls are gained to them: when thoſe, who were in Danger of becoming the Devil's Servants, are ſnatch'd out of his Hands, and devoted to them: when they, who had uſually been, the Prophaners of their Holy-Days, the Blaſphemers of their Sacred Names, the Contemners of their Commandments, the Corrupters of their People, and the Reproach of their Religion, are turned into exemplary Patterns, of Sanctifying their Days, Reverencing their Names, Walking in all their Commandments with a perfect Heart, inviting others, by their good Works, to glorify their Father, which is in Heaven, and Adorning the Doctrine of God and our Saviour in all things.

And then, as to Religion, the greateſt Honour, which we can poſſibly do to that, is to make its Power and Beauty ſhew forth themſelves in the Lives of its Profeſſors: and eſpecially of thoſe, who before had too often been, by the Wickedneſs of their Lives, both an intolerable Diſgrace

to it, and one of the main Obſtacles of the Propagation of it. This is the ſureſt Way, both to render Religion it ſelf all Glorious within, and to win over to it all ſuch, as are moſt likely to increaſe its Glory, from without.

And this, we all know, is the chief Deſign of our Charity-Schools; to Reform the Lives of a Claſs of Mankind, which, to the utmoſt Degree, needed Reformation: and, by ſo doing, both to increaſe true Religion, and eſtabliſh it upon a laſting Foot, amongſt us. And how well fitted they are to compaſs this Deſign, let the Reaſon of the Thing it ſelf ſpeak. It is but a very difficult, and almoſt hopeleſs, Attempt, to prevail upon the Generality of old Sinners, ſuch as have been long accuſtomed to do Evil, to learn to do Well: and, though no Pains ſhould be ſpared in this Attempt, becauſe, ſome Service to Religion may be done by it: yet we can never expect, this Way, very much to amend the Manners of a corrupt and degenerate People, and to bring in an uniform, ſubſtantial, and durable Regulation of the Lives of Men, according to the exact Rules of true Chriſtian Piety and Virtue. The only ſure, as well as moſt eaſy, Way of doing this, is, by beginning early with Children, before any evil Habit has taken Poſſeſſion of them, and ſowing in their ſoft and fertile Minds the good Seed of eternal Life, and, from Time to Time, ſo cultivating and improving it, that it may bring forth its Fruit in due Seaſon. And oh! what a bleſſed Harveſt may we one Day hope to reap, from this good Seed, ſown in ſuch good Ground; nay, from having that very Ground made profitable,

table, and to abound with Wheat, which before, moſt commonly, ran all to Weeds, or at beſt brought forth Tares only? What a glorious Proſpect of a riſing, flouriſhing, and even everlaſting State of Piety and Virtue have we now before us, when vaſt Numbers of thoſe, who were in imminent Danger of becoming ſworn Enemies to God and Goodneſs, are carefully trained up, almoſt from their very Infancy, to God's Service, and ſo effectually taught the Way, in which they ſhould go, that, when they are old, they will probably not depart from it, but teach it to their Children, and their Childrens Children, unto all Generations?

Nay, and the other Deſign of this Charity likewiſe, which is to fit theſe poor Children for ſome uſeful Employment, and thereby to ſecure to them a comfortable Subſiſtence in the World, will be more than a little for God's Glory. Since hereby his Providential Care for the Good, even of the meaneſt of his Servants, will appear: the great End, which He aim'd at, of making all Men ſerviceable to the common Intereſts of Society, will be promoted: and many of the moſt ſcandalous Vices, as you have before ſeen, will be avoided, and, on the contrary, many of the moſt amiable Virtues cultivated and improv'd.

One Thing more I cannot help obſerving under this Head: and that is, that this Way of Educating the Children of our Poor, will be no mean Security to, no ſmall Enlargement of, the beſt and pureſt of all Chriſtian Churches, our Church of *England*. Hardly any one Thing has more help'd on our unhappy Schiſms and Diſſenſions,

ſions, than that Ignorance of, and Indifferency to, all Religion, which have ſo long been taken Notice of, in the loweſt of our People: of whom all Schiſmatical Sects and Parties have, in their Beginnings at leaſt, been chiefly compos'd. And indeed it is no great Wonder, that they, who are indifferent to all Religion, ſhould readily put on any particular Form of it, which may be of worldly advantage to them. But we hope now, by the Bleſſing of God, ſoon to ſee an End of this: when the Children of our Poor ſhall be early well-inſtructed, both in the Principles of the Chriſtian Religion in general, and the Way of worſhipping God in the Church of *England* in particular: and ſo ſhall not be liable, as they have been, *to be toſs'd to and fro with every Wind of Doctrine, and carried about with the Sleight and cunning Craftineſs of Men, whereby they lie in wait to deceive*; but ſhall become rooted and eſtabliſhed in the true Faith and Worſhip, and able to give an Anſwer of the Hope that is in them, and both to turn away from, nay, and even rebuke Gain-ſayers.

In vain then ſhall any Man call himſelf a good Man, or a good Chriſtian, much leſs a good *Church of England Man*, that will not moſt readily do any Thing in his Power, for the promoting of this Charity: a Charity deſigned to ſuch excellent Purpoſes, as utterly to ſupplant Atheiſm, Deiſm, Prophaneſs, and Immorality, and to ſhut out Hereſy and Schiſm, from Polluting the Purity, and diſturbing the Peace of the beſt of Churches for evermore.

Laſtly,

Laſtly, To provoke us to the utmoſt to this good Work, let us conſider the Acceptableneſs of it in God's Sight, and the certain and great Rewards, that will attend and follow it, in this Life, and that which is to come. But ſurely I have already ſufficiently prov'd the Acceptableneſs of this Charity in God's Sight, when I ſhew'd you how much it is, for His and His Son's Honour, for the Advancement of true Religion, and for ſecuring and promoting the preſent and future Happineſs of Mankind. I ſhall therefore only add, upon this Head, that no Chriſtian Grace is more highly in God's Eſteem, than Charity; no Inſtance of Charity more ſo than that which reacheth to the Souls, as well as Bodies, of our Brethren; and no Objects of it more ſo, than little Children, whom our Lord Himſelf, whilſt here on Earth, was pleas'd to expreſs the moſt tender Concern and Affection for.

And then, that, what is thus Acceptable in God's Sight, will be ſurely rewarded by Him, is one of the firſt Principles of Religion, and conſequently cannot need any Proof here. But perhaps it may be a little neceſſary, to put you in Mind particularly of ſome of thoſe Rewards, that will certainly attend this Charity, in this World, and that which is to come.

In this World, a mighty Pleaſure will attend the Exerciſe of this Charity: it being natural for us to delight in ſupplying the Wants and eaſing the Miſeries of our Brethren: more eſpecially of Children, whoſe Innocence and Helpleſ-

leſneſs do, in a more than ordinary Manner, invite, nay even extort, Compaſſion and Aſſiſtance from us; and as natural likewiſe to delight, in beholding theſe Plants of our own Hands grow up, thrive and proſper, ſpread their beneficial Branches far and wide, and both yield much Fruit at preſent, and promiſe a great deal more, in Time to come. So that here we have a great, a laſting, and yet a cheap, Pleaſure: a Pleaſure great enough, for the holy Angels, our Bleſſed Saviour, and God himſelf, to partake with us in: a Pleaſure, which will be every Day increaſing and improving; and yet a Pleaſure purchas'd for a Trifle, for a ſmall Part of thoſe Riches, the whole Maſs of which, if it were needed, would not be too great a Price for it.

And then, what an Honour will it be for us, of this preſent Age, to be inſtrumental in laying the Foundations of a much better State of Things, than we now enjoy, both in reſpect of Religion and Civil Policy, for all Generations? How dear and precious will this make our Memories to all future Ages? How will the general Thanks and Praiſes of Mankind begin to raiſe us a Name and a Memorial, as ſoon as they ſhall find the bleſſed Effects of this Charity? How will theſe Thanks and Praiſes grow and improve, as theſe bleſſed Effects ſhall? How will they laſt and hold on, with them, till Time it ſelf ſhall be no more? Oh! what Glory is like to the Glory of Reforming Mankind:

kind: of ſecuring and increaſing the Eaſe and Happineſs, both of the preſent Age, and the lateſt Poſterity: of promoting both their Temporal and Eternal Intereſts?

Nor will the Profit of this Charity, be at all inferior, either to the Honour or the Pleaſure of it. For, not to repeat what I have before ſaid, of the natural Tendency of this Charity, to bring in conſiderable Profit, both to the Publick and particular Perſons: nor to inſiſt upon thoſe manifold Bleſſings of God, which we have juſt Reaſon to hope for, from this, in common with other Charities; are there not ſeveral ſpecial, and moſt highly deſirable, Advantages and Bleſſings, which this Charity will be moſt likely to procure for us? Will it not be a mighty Incitement of our own Children, to value, and make a right Uſe of, a good Education, to let them ſee how careful we are, how willing to be at any Coſt and Pains to beſtow it upon others? Will not this Charity, for the Children of our Neighbours, be a very probable Mean to incline God, to proſper all our Endeavours for the Happineſs of our own? Nay, may it not very probably incline Him, even to give Children to thoſe, to whom before He had not vouchſafed that, generally ſo much deſi'rd, Bleſſing? And then, what courſe can we take, ſo likely to ſecure the Continuance of God's Mercies to us, in our publick Capacity as a Nation, as this of Reforming our Manners in the moſt effectual Way, and thereby making our ſelves ſuch a People, as God may delight to do Good

Good to, and ſet up on high above all the Nations of the Earth? What ſo ſure Way, for the laſting Preſervation of our moſt Holy and Invaluable Religion amongſt us, as our thus inſtructing, in a true Senſe of it, thoſe who before were but little, or not at all, acquainted with it: as our thus manifeſting to Divine Providence our ſincere Love of it, and our earneſt Endeavours to propagate and increaſe it? In one Word, what can ſo much invite God, to lengthen out to us, to the very utmoſt, the Life and Health of our moſt Gracious *QUEEN*, who is, under Him, the Giver and Protector of all our Happineſs, as our thus making Her Reign, every Day more and more, for his Glory?

Then, as to the next World, who knows not that, as all our good Works will follow us thither, and our Works of Charity will, at the great Day of Judgment, be available with God, above all others, for procuring his Favour towards us: So that a yet more eſpecial Regard will be had to thoſe Works of Charity, which have been Inſtrumental, in ſaving Souls alive, and turning many to Righteouſneſs? And that thoſe Perſons ſhall then be plac'd very near to their Bleſſed Lord, in his Kingdom of Glory, who have been careful nearly to imitate him here, in his Dear Love of Children, and the Souls of Men.

To ſum up all then that has been ſaid, in as few Words as may be: If we have any true Senſe and Fellow-feeling of the Wants and Miſeries of our Brethren; any ſincere Compaſſion

and Concern, either for the Souls or Bodies of thoſe, who ſtand in utmoſt Need of our Aſſiſtance: If we would diſpence our Charity, to the very beſt Advantage, ſpread it as wide, and make it laſt as long, as is poſſible: If we wiſh well to our Government, our Neighbours, or our ſelves: If we have a due Regard for the Honour of God, our Bleſſed Saviour, and our Holy Religion, and the Peace and Proſperity of our Eſtabliſh'd Church: Nay, if we deſire to gratify our own Bowels; to promote our own Honour and Advantage; to recommend our ſelves moſt effectually to God's Favour, and, by ſo doing, to ſecure, all Manner of Bleſſings from Him, upon our ſelves, our Families, our Country, our *QUEEN*, our Religion, in this Life, and a moſt tranſcendent Portion of Bliſs and Glory in the next Life. Lo! here an happy Opportunity, of demonſtrating all this at once, now before us.

And what ſhall I more ſay? Shall I put you in Mind, of the Univerſal Approbation and Encouragement, which this Charity has met with, from all wiſe and good Men? Shall I urge to you the Example of our moſt Gracious *QUEEN*, who has both been Her ſelf a moſt Bountiful Benefactreſs to it, and given it in particular Charge to all her Biſhops, to do their beſt towards enlarging and promoting it? Shall I appeal to our Experience of the Thing it ſelf, and ſhew, from the modeſt and innocent Behaviour of theſe poor Children, their good Reading, perfect Repetition of the Church-Catechiſm, and

other

other good Books, excellent Hand-writing, and ſeveral other uſeful Qualifications, which they have actually attain'd; how well this Charity anſwers the noble Ends propos'd by it? Shall I attempt to prove, that the Signal Bleſſings, which we have of late received from God, both in War and in Peace, have been probably beſtowed by Him, very much as a Reward of this and our other Publick Charities? And ſhall I need to call to your Remembrance, how ſtrictly ſuch Signal Bleſſings require real Thankſgivings to God for them, and to demonſtrate how truly our Improvement of this Charity will be ſuch an one? Or, rather, ſhall I not haſten to conclude all with a few Words of Exhortation, to all manner of Perſons concerned in this Charity?

And *Firſt*, As to you, poor Children; What an unſpeakable Bleſſing ought you to think it, that God has put it into the Hearts of well-diſpos'd People to take ſuch Care of you, as your own Parents were not able to take: by giving you an Education, in all Reſpects, ſo proper for you, that it can ſcarce poſſibly fail, but through your own Fault, of making you happy both here and hereafter? How ought this Conſideration to fill your Hearts and Mouths, with daily Thankſgivings to God, for ſo great a Bleſſing? How ought it to provoke you, to offer up daily your moſt fervent Prayers to Him, for ſuch kind Benefactors? And above all, how willing and careful ought it to make you, exactly to obſerve the

the Rules of this your Education, and earneſtly to apply to the Throne of Grace for the Divine Bleſſing upon it, that you may be ſure, in due Time, to reap all thoſe good Fruits, which are ſo juſtly to be expected from it?

Next, As to you Maſters and Miſtreſſes; How ſeriouſly ought you to conſider, what a great and important Truſt is committed to your Charge, and what mighty Things are expected, from your diſcreet and faithful Management of it? How fearful ſhould you be, leſt ſo excellent and well-appointed a Charity ſhould, in any Meaſure, miſcarry, through your Negligence or Misbehaviour? How careful to prevent this, by a moſt ſtrict Obſervance of thoſe Rules, which are given you, to govern your ſelves by? How cheerful ſhould you be, in diſcharging a Duty, for which you will be ſure of ſo much Thanks and Praiſe, both from God and Man? And, above all, how exemplary, in becoming to your Scholars, in all Things, Patterns of good Works: how zealous in imploring God's Bleſſing, on your Endeavours for their Good: two of the beſt Means, to make all your other Endeavours ſucceſsful?

Laſtly, As to all, that, by their Alms, or any other Ways, are Aſſiſtant to this Charity, and more eſpecially to the immediate Truſtees and Governours of it: What a comfortable Conſideration muſt it be to them, that either their Money, their Time, their Pains, or all, have been em-

employ'd in the ſupporting, managing, increaſing, and improving of ſo excellent a Charity, as this? A Charity, as you have heard, ſo much for the Honour of God, the Advancement of true Religion, and the Publick and Private, the Temporal and Spiritual, the Preſent and Future Happineſs of Mankind; and, conſequently, ſo highly Acceptable both to God and Man, and ſo ſure to meet with abundant Rewards from both. And what an Encouragement ought this to be to all ſuch, to ſhew the ſame Diligence in this good Work, even unto the End, nay, and to abound in it more and more?

Bleſſed Jeſu! Can we caſt our Eyes round about us, and behold the vaſt Numbers of Children now before us, that, within a little Time, have been gathered under the Wings of this Charity, and not become all Joy and Tranſport at the Glorious Spectacle, all Deſire and Zeal to inlarge and improve it? Can we love Thee, and yet grudge any Coſt and Pains, in thus ſpreading thy Religion and thy Glory? Can we love our Brethren, and yet refuſe to bear any Share, in ſo Charitable a Work as that of helping to make them happy, both in Body and Soul, both now and for ever? Oh no! Rather, much rather we adore and bleſs Thee, that Thou vouchſafeſt to give us Leave, to become Inſtruments of thy Glory, and our Brethrens Happineſs, upon ſuch eaſy Conditions, as thoſe now before us. We embrace, with all poſſible Joy and Thankfulneſs, this Bleſſed Opportunity of manifeſting our

Love

Love to Thee and them: we will hold it fast, as long as we live: we will be ever increasing, excelling, and abounding in it more and more: that so, if possible, we may hereby know, that we are of the Truth, and assure our Hearts before God, in this Life; and, which is yet infinitely more, have them established unblameable in Holiness before Him, at thy coming with all thy Saints.

Even so! and then, Come Lord Jesus; Come quickly.

FINIS.

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AN Account of Charity-Schools in *Great Britain* and *Ireland*: With the Benefactions thereto; and of the Methods whereby they were set up, and are governed. Also a Proposal for adding some Work to the Childrens Learning. And an Appendix, containing certain Forms and Directions relating to these Schools. The Twelfth Edition. Sold by *J. Downing* in *Bartholomew-Close*, near *West-Smithfield*.